

THE 21. P.
Wounds of a Friend:
OR, A
LETTER

Mentioned by

Mr *Love* upon the Scaffold, in his
SPEECH, a little before his Death:

Sent unto him the night before he
should have been executed in the Moneth
of JULY:

Which is upon the occasion of the
said Mention thereof published,

BY

John Price of Colemanstreet, London.



L O N D O N,

Printed by J. M. for H. Cripps and L. Lloyd, and are to be
sold at their Shop in Popes-head Alley, 1651.

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The Wounds of a Friend;

OR

*A Letter mentioned by Mr Love
upon the Scaffold, &c.*

READER,

I Understand that Mr *Love* in his Speech upon the Scaffold, a little before his death, amongst other things, made mention of a certain Letter, sent unto him the night before he should have been executed the last Moneth, which he called *an insulting Letter*, importing a resolution in some to publish in print several things reflecting dishonor upon him after his death: The truth is, the Letter he spake of was written by my self, and his jealousy of *any mans writing concerning him after his death* had its rise onely from a marginal note of the said Letter, which it seems made a deep impression upon him; and since his death I perceive that not onely Mr *Love*, but some of his friends, did take that Letter very ill at my hands, especially considering that deep sense, pity and compassion that did (as they say) seem to appear in me towards him in his sad condition but a little before that Letter was sent, which was (I confess) so great, that as on the one hand, I could not be well satisfied how the Parliament could in Honor and Conscience have vouchsafed him a Pardon,

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(they being indeed not their own but Trustees for the Commonwealth, and therefore obliged to pursue the publique and common benefit in saving or destroying him (his life being forfeited to the Commonwealth,) and no probable, much less certain *publique* advantage appearing to accrue from his Pardon, but rather *a giving up their cause* so maintained and asserted by him during all the time of his tryal; and nothing appearing to the contrary in all his *post-addresses*, how ever flily and cunningly couch'd and peud;) so on the other hand my bowels and affections did so melt and yearn towards him, that I verily beleieve I could have been contented *in Gods way* to have parted with one of my limbs for his life; and however I *was* by him and *am* by others unhappily mistaken in that letter; yet God and mine own Conscience do witness for me the uprightness, plainness and singleness of my heart and spirit, out of which I wrote it, for the spiritual peace and advantage of his *soul*, had he been pleased to have improved it to that end, being as I conceived, very *genuinely & naturally* improvable thereunto; And mine own Family can bear me witness (which I would not mention but upon this occasion) that with many prayers night and day, I did, according to my poor measure, importune the Almighty for grace and mercy for him until the time of his death. The truth is, I was plain and clear with him in my Letter, applying my self to him in such matter, which I thought might be most healthful and profitable for him; It is now about eleven years sithence my first *acquaintance* with him, in which time I have had very many advantages, by a strict observation of him & his deportment in publique and private, of inspection, as into his worth and excellency (whereof he was always sufficiently

early sensible,) so into his weakness and infirmities (for I hope they were no worse,) and I found (and it was not onely my observation of him, but also many others, for alas it could not be hid) that he was exceeding apt, not onely to be *courted*, but even *captivated* with that secret, close, and dangerous lust and sin of ** Very popularity*, affecting multitude of followers, and not *temperable* for such a purpose, able to bear opposition and contradiction; and therefore well perceiving the policy of Satan, *that great adversary of mankind*, adepting and fitting *this snare of death* wherein his foot was so aptly and easily taken, and mounting him upon the wing and pinnacle of popular observation, and considering also his seeming penitential Addresses unto the Parliament, though cloudily, obstrucely, and very uncertainly fram'd and pen'd, arguing (at least unto me) a kinde of a trembling, shaking and exceeding dissatisfactory frame and temper of minde, to venture his life upon so bad a cause; and understanding also *by some of his very neer friends* that were dayly with him, how uncertain he was in his disposition to an ingenuous, christian, and plenary acknowledgment in his Addresses unto the Parliament for mercy, and that by reason of the various and diverse disposed and opinionated persons that were his constant Visitors, some inclining him one way, and some another; some endeavoring (as it seemed to me) to make him a meer ** Calf, or Heifer, a Victim* to their cause, though happily instructing him in that black art of double-dealing, dis-ingenuous distinctions, and reservations to save his life, together with their cause (could it so be brought about) some of which friends I fear stuck too close to him even to his death; others again advising him to acknowledge his sin, and to give glory to God; I

say, perceiving this poor young man thus harrassed and hurried in his thoughts and minde; and ready to offer up his life in this perplexed temper and disposition; And lastly, calling to minde the most dangerous and desperate estate and condition of his poor Soul, should he offer it up unto the service of this lust, notwithstanding his seeming zeal for Gods glory, and the great temptation hereunto by a mighty concourse of people to see the manner of his death, and hear his last Scaffold Oration. These Considerations wrought upon me, out of very faithfulness, to write this ensuing Letter, which take as followeth.

Mr Love,

I do not know, nor am I much solicitous, whether you esteem me an enemy or a friend; but as I abhor to salute you with the Kisses of an enemy, so I judge it unseasonable to afflict you with the Wounds of a friend; and yet the bowels of a spiritual Brother (I know not whether you can echo Brother to me,) do so implacably importune me, that I am compell'd, by the workings thereof, to be bold with you in one word of Counsel, before our final parting; it is this, Offer not up your precious life, with all its concerns, natural, spiritual, a victim to the great God of vain Professors popularity, (though confin'd within the Circle of a certain Party:) You may call this Censoriousness for want of love, but my Conscience calls it Faithfulness through the abundance of love: To be prais'd while you live, and talk'd on after you be dead, for a valiant Assertor even unto death of that Cause judg'd by many of your own Friends and Judgment to be weak, yea wicked, is but a small price for this precious life, and the hazards of a better. It is well if the arms of Christ do bear you up above these troubled waters, and not windy bladders; but it is very rare, considering your Cause, the projecting, promoting, actual producing a new bloody War, a War between Saints, a War against Saints, a War to restore a wicked, a bloody Family, so signally and eminently dethroned by the vindictive Justice of Almighty God, so decayed, so imprecated with

With such zeal, expectation and confidence by your own self in
 publick, in private, and you not so much as touch'd with the guilt
 of a Busy-body in all your Tryal and sufferings; how ever you
 have valu'd or undervalued your precious life, yet let not *Bassili*
 eyes destroy your Soul, viz. an ambition to be look'd at, and ad-
 mired: It is now high time to recollect your self, your Breeding,
 your Education*, at whose charges, from what sort of Professors
 you have received mercy and favour all your life, and how you have
 requited them at the last, by not only not doing the least thing for
 them, but striving to undermine them in their Liberties, and fail-
 ing therein to cut them off by a bloody War: I should have been
 glad, had the due consideration of your miscarriages wrought you
 to an ingenuous and Christian acknowledgment in due season for
 your life sake; I should now rejoyce, might it be yet considered for
 your Souls sake. Do you plead your Conscience? If it be so indeed,
 consider the strange hand of God upon your Judgment, not much
 unlike his hand upon the late King, (in whose Cause, how ever pal-
 liated, you must yeeld up your life,) Who could not submit to the
 Power that tryed him for his Conscience sake. That a Minister
 of Jesus Christ should intermeddle with the State and Condition of
 several Nations, so as to involve them in a bloody War, yea to
 strive to subvert that Government under which he might live a
 peaceable and quiet life in all godliness and honesty; a thing never
 practis'd by any of the Prophets of old, by Christ, his Apostles or
 Successors, that your self have judg'd faithfull, (except you judg'
 Jesuits to be such,) should do all this, not only without hesitations,
 but with a zealous Conscience, argues a great hand of God upon
 such a Judgment. Again, do you plead Conscience, and ther-fore
 cannot subject to a Christian Confession of your miscarriage,
 though it might have saved your life, and that for Conscience sake?
 See here another strein of divine Justice; you endeavored to bring
 in a Power, though by an Army, to compel mens subjection against
 their Consciences, and your self now must perish upon the same ac-
 count. But once more, Consider, is it Conscience indeed? Is it
 not rather Popularity, then Conscience? Shall I submit now? Will
 not the World say, 'tis base, 'tis dishonorable? &c. Well Sir, con-
 sult God, and plead not Conscience against Conscience; it is bad
 to live, but worse to dye with an ill Conscience, especially under the
 vizer of a good Conscience; an ill Cause, yea and an ill Conscience
 may be stily palliated with many good prayers, Scripture phrases,
 and

You may
 presume the
 world will
 be informed
 of these
 things in
 print when
 you are
 dead and
 gone.
 Reader,
 this was
 the margi-
 nal note
 which it
 seems
 shew
 that
 the heart of
 Mr. Love-
 ve went
 into his very
 death.

Through
 which, as
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 crevill,
 thou maist
 see into
 the greates
 of his spi-
 rit; the
 like wher-
 of I pre-
 sume thou
 shalt hard-
 ly finde in
 any sort of
 men (not
 clerical)
 though-
 out the
 Nation.

and a zealous shew of a very tender Conscience, and to dyspensity in such a Cause, may be reputed Martyrdom amongst men, and just punishment with God; it may have a shew of pure Christianism with man, but it is pure Atheism with God; the more close, secret and spiritual any sin is, the more dangerous and noxious it is unto the sinner. Sir, I do not judge you; but I fear you, I would I had no cause; if I am mistaken, it is well, this can do you no hurt; if I am not mistaken, this may do you good, that is my aim, and the desire of my Soul; for if I know my heart, I could willingly part with my right hand in Gods way for your life, and with my very life in that way for your Soul: That the Lord of Life and Glory would so communicate himself yet unto you before you go hence, that having a due sense of the riches and freeness of his grace in our dear Lord Jesus Christ, and so rest, peace, and fulness of satisfaction upon that account, and also a due feeling of your own miscarriages in all your ways, and chiefly of that that hath brought you to this precipitated end, that you may yield up your life as becomes such a sense, and that eternal life may second your temporal, is the hearty prayers of

Sir, Your very faithful and truly affectionate
 Coleman Street,
 London, July
 14, 1651.

Brother in our Lord Jesus Christ,

JOHN PRICE.

R Eader, Thou hast the Letter truly and faithfully committed to thy strictest view and examination, and submitted to thy Judgment; if thou findest any thing of an insulting nature therein, nay any thing but love and faithfulness unto Mr Love, most certain I am, thou respect that which was never *own* by me; nay it past a strict *examen* by a judicious godly man, one of Mr Loves very good friends and acquaintance, and very zealously industrious for his Pardon, before it was sent unto Mr Love; for indeed I feared Mr Loves sinister interpretation and misconstruction of it, who was very importunate with me to send it unto him: but it is true which Solomon saith, That a forward heart findeth no good. All that I shall say of Mr Love is this, His sin, vanity and folly have found him out, and pursued him to his grave, but I hope shall follow him no further: As for my self, I cannot with my self better (in wishes of this nature) than to desire God to give me a faithful friend in the day of my departure from this world, as I did desire to approve my self to Mr Love, and a better heart to improve the same. Farewell.

FINIS.

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